CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

of the PACIFIC LIBRARY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI · iii ·

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published Quarterly by the
AMERICAN CONGREGATION OF THE
SOCIETY OF SAINT JOHN THE EVANGELIST
980 Memorial Drive, Cambridge 38, Mass.

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

Application to mail at Second Class Postage Rates is pending at Boston, Mass.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

THE ENGLISH CONGREGATION

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

THE AMERICAN CONGREGATION

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

THE CANADIAN CONGREGATION

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

PUBLICATIONS

FATHER FIELD'S PRAYER BOOK

(A Book of Prayers for all Churchmen)

For nearly fifty years the most popular inexpensive devotional manual in the American Church. A practical book for morning and night prayers, confession and communion. Widely used for Confirmation classes.

Strong paper covers . . . . . $ .35
In quantities of 25 or more, each 30

A MANUAL FOR PRIESTS

This significant complement to the American Book of Common Prayer contains needed offices implied by the rubrics of that Prayer Book and the Canons of the American Church, together with other offices widely used by many of the clergy. The book includes a very complete collection of blessings. This is a very practical yet inexpensive ordination gift; no Sacristy is complete without it. Some of the faithful have found this a useful supplementary devotional manual. Five indexes add to the practical usefulness of this work.

Round corners, red edges, four ribbon markers, dark maroon cloth. Pages xii, 276—
Second printing $2.50

We pay postage where remittance accompanies order.

Address:

THE SECRETARY OF PUBLICATIONS
980 MEMORIAL DRIVE
CAMBRIDGE 38, MASSACHUSETTS

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXXI Epiphany, 1960 No. 1

PAGE

THE PURPOSE OF A RETREAT 5
By R. M. Gordon

THE REVISED CANADIAN PRAYER BOOK 11
By Father Palmer, S.S.J.E.

THE NEW SUPERFRONTALS 15

IN HONOREM NATIVITATIS 17
By the Rev. Robert D. Crouse

WHAT AN EPISCOPALIAN CAN SAY TO A SEVENTH DAY ADVENTIST 18
By Father Palmer, S.S.J.E.

COMMUNITY CHRONICLE 21

BOOK REVIEWS 24

ILLUSTRATIONS

Lady Altar in the Monastery Chapel With New Superfrontal 4
Revision Committee at Work on Canadian Prayer Book 10
Detail of New Superfrontal 16
Mother Lydia Sellon 20

ADVERTISEMENTS

Lady Altar in the Monastery Chapel with New Superfrontal

I

THE PURPOSE OF A RETREAT

By R. M. GORDON

DURING the course of His public ministry, Our Lord often took His disciples and followers away, from time to time, to some secluded spot, that they might remain there quietly with Him, listening to His words, and to His special instructions for them.

"Come ye apart into a desert place"—an isolated, quiet spot—"and rest awhile", He said to His disciples when they returned from their first mission throughout the surrounding towns and villages. They had taught and preached, according to His instructions. Now they needed to be renewed in the light of His Divine Presence, and refilled with His eternal wisdom.

So, too, Our Lord used to take the disciples up into the hills and mountains of the Holy Land while He unfolded to them the everlasting truths of the Kingdom of God. We can picture the groups gathered about Him as He set forth the sublime teachings which have come down to us as the Sermon on the Mount. And it was the few privileged ones, Peter, James, and John, whom He took with Him upon the Mount of Transfiguration for that momentary glimpse of His glory and the great mystery of His vocation.

Later on, we find the disciples who were preparing for the Coming of the Holy Spirit doing the same thing that they had learned from their Divine Master. In that Upper Room, so filled with memories of the Last Supper and the Institution of the Holy Eucharist, and of His appearing to them there after His Resurrection, when they were gathered together in fear and desolation, the Apostles assembled again "in prayer and supplication . . . and with Mary the mother of Jesus" to make a ten day "retreat" in preparation for the Descent of the Holy Spirit who would guide them and enlighten them and endow them with His gifts to enable them to set out upon their life work of preaching the Gospel of Christ to all the world.

We can begin to see, therefore, what the purpose of a retreat can be: to come apart from our usual everyday work and routine living, to be with Our Lord more particularly than we can in the midst of

our daily duties, to listen to what He has to say to us: to wait for the message that He may have that is for each one alone.

When we go to the theatre or the movies, or when perhaps someone invites us to see upon a screen the pictures he has taken on some trip, the first thing that happens is that the ordinary lights are turned off. All the light and color and movement is on the screen upon which our eyes are fastened, so that for the time being we forget everything else and just concentrate on what is before our eyes.

In a similar way, we go into a different environment, to a Monastery, a Convent, or a Retreat House, for a time. We leave our world of rushing planes and autos, of television and magazines, and go into a "desert place", a place apart, to be with God. Deliberately, we shut out the world of everyday, just as the room is darkened for the color and light of the screen, and we concentrate our attention on the Light of the World.

So, too, the curtain of silence falls between us and the busy world. Sometimes, when we call friends on the telephone they will say, "Hold the line a minute until I turn off the radio". That is just the purpose of silence in a retreat. We have to turn off the noise of the world in order to listen to the word of God. Elijah found out long ago that God is not in the whirlwind but that He speaks in the still small voice. And we have to be quiet in order to hear that Voice within our hearts.

Anyone who has ever been in the cities and villages of the Orient and the Middle East, which remain so similar in many instances to what they were in the time of Our Lord, can see why He took the disciples away into the countryside when He wished to talk to them more particularly. The noise of hawkers, the clatter and bustle of donkeys, camels, goats, sheep and oxen, with their various owners calling to them, squabbling together and arguing, the merchants crying their wares, the various street cries,—the din in those narrow streets is nerve-wracking. The desert, or wilderness, the open country and the mountain side are peaceful and solitary. There one can listen without distraction or interruption and absorb the great eternal truths.

The Purpose of a Retreat

In the same way, in a retreat, we leave behind the noisy, distracting world of telephones and doorbells, of rushing traffic and blaring radios:—

> Drop thy still dews of quietness,
> Til all our strivings cease:
> Take from our souls the strain and stress,
> And let our ordered lives confess
> The beauty of thy peace.

We do this in order to be re-created, renewed in spirit, as we wait for His Voice in the stillness.

Whether the retreat is a large, formal, conducted one, or whether perhaps we are making a private one, it still remains true that God has a message for each soul there. For God does not deal with souls en masse, in a totalitarian way. Each soul is individual to Him. Every soul is a member—or at least a potential member—of the Mystical Body of Christ, the Church, and each soul has a relation to God, a vocation, a task to fulfil for Him in the world, which is completely unique.

There are those of His Christian family, His disciples and His apostles, who are wearied with the everyday work of His Kingdom here on earth—whether they have specifically Religious vocations, or whether they are faithful lay people, to whom He calls that they may be refreshed and reinvigorated for their various duties and professions. "Come unto me", He says to them, "all ye that labour and are heavy laden, and I will give you rest." Busy pastors and Church workers, teachers, doctors, secretaries and nurses, or a tired housewife who has been able to make arrangements to get away from home for a day or so. That "peace like a river", of which Isaiah speaks, is there awaiting them, to refresh them and to flood their souls to overflowing.

Then there are those—so many, in these tense and anxious times —who are confused and upset in their thinking about religion. Disturbing questions rise in their minds to shake beliefs they had simply taken for granted without any thought; contacts with clever unbelievers, and with those who have discarded morality as "bourgeois", leave them unsettled and wavering. Students, instructors,

workers—young people in different fields—all have to face the realities and come to grips with various philosophies and theories. These troubled souls are really hungry for the Bread of Life which He alone can supply in the wilderness of this world. He gazes upon them and "is moved with compassion because they are as sheep not having a shepherd". "Make the men sit down", He says . . . "Give ye them to eat". He can turn the few loaves and small fishes of a very simple and perhaps seemingly unpromising retreat into divine nourishment: "He hath filled the hungry with good things".

Perhaps there may be some who have not decided about what they are going to do in life. They are drifting, after student days or professional training and are still undecided as to what field, or what line of work they want to enter. Or it may be that they have been wondering about the Priesthood, or a vocation to a Religious Order or Society. Is that what God wishes of them? These are like the little group in that Upper Room, "tarrying in Jerusalem" for the Holy Spirit to come and inflame their hearts and fill their souls with His light: "Speak, Lord; for thy servant heareth". And to these, as to the servants at Cana of Galilee, comes His holy Mother's advice, "Whatsoever he saith unto you, do it".

It may be that there are some few especially privileged souls, to whom He may be calling to a yet deeper and more intimate union with Him. To these He may grant a special grace, some sudden revelation of His love but always with the purpose that they may understand more profoundly the price of that love and the meaning of sacrifice which is the only way to oneness with that Infinite Love. "To be conformed", as St. Paul tells us, "to the image of His Son" . . . "if so be that we suffer with Him that we may be glorified together".

Obviously, of course, we do not mean to suggest that Our Lord speaks to us in actual words which are audible or that we can expect to have visions! That would be sheer presumption. No, God uses the materials at hand: the words of the Conductor, in the addresses, a thought which comes to us suddenly at Mass, or during our Thanksgiving following Mass, or in the course of our times of prayer and meditation before His Presence, in the Chapel. Or perhaps some passage from a psalm or an antiphon sung or recited during one of the offices—even a passage we know well—may strike us with new

force and light. It might be a paragraph in a book given us for spiritual reading, or the words of the person who is in charge of us,* which give us a whole new outlook. It could even be while we were walking outdoors, in a period of recreation, or sitting quietly under a tree, looking at the beauty of God's world, that some unexpected inspiration breaks in upon us.

> Sometimes a light surprises
> The Christian as he sings . . .

God's ways are always full of mystery.

Whatever the way may be, we are here, at the retreat, as the lovely and familiar words of Richard, the Bishop of Chichester, state, "to see Him more clearly and love Him more dearly and follow Him more nearly". The real purpose of a retreat is just that: to come into His Presence with joy, in order to grow in loving friendship and intimacy with Him Who love us and is calling us and drawing us to Himself.

This does not at all imply that God is calling every one making a retreat to enter the Religious Life—far from it! That is a special vocation to which some receive a very definite call. But souls are needed to answer His call to love and to serve Him in the world, in all the various professions and fields of work. Everything, even the most apparently insignificant routine task can be done for Him and with Him. The whole point is one of orientation. That is what we begin to see during a retreat.

But how can we do our work for Him if we do not really love Him? And how can we love Him if we do not know Him except as a kind of vague Abstraction; if we only acknowledge God formally as the object of our worship on Sundays, as our Creator and Lord to Whom honor is due but Whom we do not regard as our Friend, the Lover of souls, Who reaches out to draw us to Him?

In the retreat we find Him, or rather, He finds us. We open our hearts to Him and He fills them with His Love and we learn that "In His Presence is fulness of joy and life forevermore".

*Usually the Guest Master, or Guest Mistress, or perhaps some other Priest or Sister especially appointed for this duty.

CENTRAL SUB-COMMITTEE ON SESSION IN BOARD ROOM OF CHURCH HOUSE, TORONTO. Left to right—Archdeacon Lightbourn (Huron), Bishop Sullivan (Suffragan of Newfoundland), Chancellor Howard (Toronto), Archdeacon Wallace (Niagara), Bishop Dean (Caledonia), Lyon Palmer (Algoma), Principal Armitage (Wycliffe College), Bishop Clark (ex Primate (Edmonton), Archbishop Carmichael (Quebec), Bishop Mackay (Saskatchewan), Dr. Cosgrave (former Provost of Trinity College), back to camera—Dr. Mackenzie-Niagara (Wycliffe College), Archdeacon Swanson (Toronto), [illegible] picture—Dean Riley (Honorary), Mr. Mayer Samuels Q.C. (Honorary)

THE REVISED CANADIAN PRAYER BOOK

By Father Palmer, S.S.J.E.

Archbishop Cranmer was a scholar. He was deeply read in the Fathers and was a liturgist, one of the first, who had studied all the available material of the time. He had been experimenting in revision of the Church Services especially of the choir offices long before he was called upon to head a committee to prepare the first Prayer Book of Edward VI. The work of that committee was based on Cranmer's long study of liturgics. How wide that study was is shown by the books in his library. How sound were the principles on which his committee worked are proved by the way in which their work has stood the test of use and time so that the greater part of it is still the backbone of our Prayer Books in the Anglican Communion. Subsequent revisions have each added something of value which has become permanent. Even the abortive revision of 1552 made changes which we have come to value and should now be unwilling to give up. Most of these we take for granted and are unaware that they originated in the revision of 1552. But one of the disadvantages of all the later revisions until recent times has been that they were carried out in a hurry, and in the heat of controversy. The revision of 1662 was the form of the Prayear Book used in the North American colonies. After the revolution it was revised for use in the United States. In Canada a very slight revision took place in 1918. Party spirit was keen, and it was not possible for the revisers to attempt the revision of the Communion Office. In 1943 the General Synod, the chief governing body of the Church, decided that the work of revision should again be taken in hand. A large Committee consisting of all the Bishops and about an equal number of priests and laymen was appointed. Out of this Committee a much smaller Central Sub-Committee was appointed to do the actual drafting and to bring suggested revisions before the large Committee about once a year. The Central Committee appointed small subcommittees to help with the drafting of individual services. These small groups were not confined to members of the Revision Committee but drew upon the wisdom and scholarship of the Church at large.

Cowley

During the 1930's there grew up in more than one part of Canada personal friendships between men of different schools of thought in the Church. This led to mutual appreciation of different points of view, and to the melting away of suspicion and prejudice. It did not mean agreement on all points. The large Committee and also the Central Committee contained men of different points of view fairly representative of the Canadian Church. The Chairman was Bishop Hallam of Saskatoon, later an Assistant Bishop of Huron. He was a scholar of the Evangelical school, a real scholar, deeply read in those fields of theology which bear upon Liturgics. He was a great gentleman and a man of such wide sympathy that he could not be confined to any party. He was a very strong churchman who while not interested in matters of ceremonial would never tolerate any departure from the orthodox teaching of the Church whether on the Trinity or Incarnation, or on the Sacraments and Holy Orders. His saintly and calm attitude conveyed itself to the Committee over its first twelve years of work so that after his death this spirit was maintained during the rest of the sixteen years.

The rules by which the Committee worked were so strict as to make impossible the making of any change on a narrow majority. We had to attain a common mind before a change could be made, and in all very important matters we waited until we could make the change unanimously or at least nem con. A two-thirds majority was required in the Central Committee before a change could be proposed, and it had to stand up under a second consideration at a subsequent meeting. Only then could it be sent to the large Committee which would accept or reject it. Proposals rejected at earlier meetings were sometimes brought forward again at a later time and adopted. There was no adopting of compromises which satisfied neither side.

The meetings were carried out in an atmosphere of prayer. At our very important gatherings we would stay together for a week with daily Mattins and Eucharist early, then a morning of work, Litany or noonday prayers, an afternoon of work, Evensong, work in the evening and then Compline.

This enabled us to try out some of our proposals in actual use in worship.

We reported to General Synod at each of its sessions. We invited and received thousands of criticisms and suggestions all of which we

considered. In 1955 we presented a full report in the form of a Draft Prayer Book. This was given general approval by the Synod and was returned to us for tidying up. Two questions had arisen in Synod, one on the Prayer of Consecration, the other on prayers for the departed. Many more letters were received. We went over our work again carefully. We made a small change in the Prayer of Consecration, but we retained all the prayers for the departed. They were all optional in any case. We rewrote the rubrics in plain English.

A second Draft Book was presented to General Synod in 1959. We had allowed two full days for its debate by this body of about 300. The spirit of worship surrounds our General Synods. Most of the members are at Mattins and Eucharist together each morning at 7. Archbishop Carrington, who was the Chairman of the large Committee since Bishop Hallam's death, was acting-Primate. He prepared the way for the consideration of the Prayer Book in a masterly Charge to the Synod on its first day. When the matter came up Bishop Clark of Edmonton, the chairman of the Central Committee presented the report and Draft Book in a brief but profound address. Before the matter could be debated, a member of Synod asked permission to move an amendment. It turned out to be a motion that we do not debate the Book but adopt it as it is presented, because the Synod is too large a body to deal with such detailed work, and we have confidence in the Committee, and have had the Book in our hands long enough to know its contents. Another member at once seconded this, and there was a roar of approval from the Synod which amounted to adoption of the Book by acclamation. It was with difficulty that the Committee persuaded the House to wait so that a few mistakes and misprints could be noted before the vote was put. It is doubtful whether any such large Synod of Anglicans has ever before adopted a revision of the Prayer Book with such unanimity.

What sort of revision is that which the General Synod of Canada adopted so enthusiastically? The Preface to the Book says "The aim throughout has been to set forth an order which the people may use with understanding and which is agreeable with Holy Scripture and the usage of the primitive Church." "When the Bishops, Clergy, and Laity of the Church in Canada assembled for the first General Synod in 1893, they made a Solemn Declaration of the faith in which they met together. It is in that faith that this Book of Com-

mon Prayer is offered to the Church, in the hope that those who use it may become more truly what they already are, the People of God, those who in Christ are the New Creation which finds its joy in adoration of the Creator and Redeemer of all." Then follows the Solemn Declaration which says "We declare this Church to be . . . an integral portion ofthe One Body of Christ composed of Churches which, united under the one Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Oecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same divinely ordained Sacraments, through the Ministry of the same Apostolic Orders; and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth."

Fr. McCausland, S.S.J.E. in an excellent pamphlet "A Plain Guide to the Revised Prayer Book," sums matters up "The new book is not a museum piece to show our Anglican heritage, it is "THE NEW LIFE" . . . Above all the Breath of the Spirit of Love hovers over the whole book. Because we by-passed Mediaeval and Reformation controversies, because we were true to our documentary terms of reference, and because we had love for the Brethren, the Holy Spirit was enabled to pour forth upon the twentieth General Synod, the richness of His Grace and give us unity of purpose because we had unity of Faith an essential Practice THE LIVING WORD within THE LIVING LITURGY makes THE LIVING CHURCH."

THE NEW SUPERFRONTALS

Two embroidered superfrontals have recently been given for the altar in the Lady Chapel of the Conventual Church. One was completed in 1955, and the other in 1959.

The first is intended for festival occasions. The background is of cloth of gold, on which is embroidered a vine, bearing stylized leaves and flowers. Over this vine are superposed seven shields, embroidered in gold and color, each surmounted by a conventionalized crown. Each shield bears a symbol of one of the titles from the Litany of the Blessed Virgin.

The shield in the center bears the monogram *"MR"—"Maria Regina"*. To the right (epistle side) the symbols are as follows:

The Sun—"A woman clothed with the sun"; *A Vase*—"Vessel of Honor"; *A Tower*—"A Tower of Ivory".

To the left (Gospel side): *A Lily*—"The Lily of the Valleys"; *A Gate*—"Gate of Heaven"; *A Ship*—"Star of the Sea".

The second superfrontal, for days when green vestments are worn, is also embroidered on cloth of gold. The design is a double interlacing vine in green, with leaves and flowers, arranged so as to leave seven spaces in the middle. The centre space is filled with a half length figure of Our Lady of Sorrows, crowned, with seven swords piercing her heart; in the space to the left is the words "ORA PRO", and in the space on the right the word "NOBIS". Next, to the right, is St. Paul with his book and sword, and at the right end St. Veronica, holding the cloth impressed with the face of Jesus. On the other side of the central panels come St. Andrew, with his X cross, and St. Catherine of Alexandria, with her sword, broken wheel, and scroll.

The figures, symbols, and ornament on these superfrontals are carried out in the finest of hand-worked embroidery, and the detail especially in the figures of the Saints, is incredibly delicate. It is the sort of work which is almost obsolete, even in England; there are few embroiderers anywhere, who are capable of it today. The perfection of the execution and the beauty of the colors make these two pieces outstanding.

Cowley

The superfrontals are the gift of Mrs. Andrew Chalmers Wilson. They were designed by Hoyle, Doran and Berry of Boston. The detail drawings for the figures of the Saints were made by Herbert Read of Exeter, England. The embroidery was carried out by the Sisters of Bethany, in London.

Detail of New Superfrontal

IN HONOREM NATIVITATIS

By The Rev. Robert...D. Crouse

Psallat altitudo caeli,	Heights of heaven above, make music!
Psallite omnes angeli,	All ye ranks of angels, sing!
Quidquid est virtutis usquam	Every power, in your order,
Psallat in laudem Dei;	Find a song, God's praises bring.
Nulla linguarum silescat,	Let no tongue its voice keep silent,
Vox et omnis consonet.	All resound in unison!
Omnes creati nunc cantent	Let God's creatures all now utter
Hymnum Dei gloriae,	His own hymn of glorious praise;
Sancti voces his conjungant,	Let the Saints and Mary Virgin
Cum Maria Virgine;	Join the song, and voices raise.
Laudem antiquam renovent,	Let them thus renew earth's music,
Orbis Redentor adit.	For its Savior now draws near.
Congaudeamus, celebremus	Thus rejoice we too, all keeping
Natalis solemnia,	Solemn Christmas festival;
Nam de morte plebes salvat	For God's mighty Wisdom saves us
Diva Sapientia.	Mortal folk from death and hell.
Laudes laetae jam resonent;	Joyous praises now re-echo!
Dominus caeli venit.	Lo, the Lord of heaven comes!

(Verse 1, Prudentius; verses 2 and 3, and translation, R.D.C.)

WHAT AN EPISCOPALIAN CAN SAY TO A SEVENTH DAY ADVENTIST

By The Rev. R. J. Palmer, S.S.J.E.

I agree with you that Christian people should worship God on Saturday the Sabbath. The Episcopal Church in her Prayer Book provides Scripture lessons for every Saturday in the Year, lessons to be read in Church. We believe that Christians should worship God on every day of the week, so we provide psalms and lessons for every day in the year. You will agree that it is not wrong to worship God on Sunday, the first day of the week, the Lord's Day for we find St. Paul and St. John worshipping on those days (Acts 9:7, Rev. 1:10). It is the day of the week on which our Lord rose from the dead and the day of the week on which he sent his Spirit upon the Church (Pentecost). The Old Testament Law given through Moses has an outward ceremonial form, and an inward moral teaching. The moral law can never change, for it depends on the nature of God himself. He is true, just, and merciful; acts, words, and thoughts contrary to truth, justice, and mercy are ungodly, un-god-like, and therefore can never be right. The ceremonial laws were given to teach the sovereignty of God and the moral law. They consisted of such ceremonies as circumcision, washings, anointings, sacrifice of animals and other things, keeping of festivals, new moons, and sabbaths. This ceremonial law given through Moses pointed on to the coming of Christ, the true Lamb of God. When our Lord died for us on the Cross the Old Testament sacrifices of lambs had to cease. Instead our Lord gave us the holy Communion to point back to his Cross and on to his coming again in glory. Once a week, and even more often, Anglicans "do this in remembrance" of Him. In place of circumcision and washings our Lord has given us Baptism, in place of anointings he has given the laying on of hands and anointing of the sick. In place of the Passover, the celebration of the Hebrew deliverance from Egypt, we keep Easter, the celebration of our Redemption by Christ. God rested from his labours after his first creation. The Hebrews kept the sabbath in remembrance of that. But in the coming of our Lord Jesus God begins a New Creation.

What An Episcopalian Can Say to a Seventh Day Adventist

Jesus is the Second Adam. He prepares us and leads us into the New Kingdom for which God creates a New Heaven and a New Earth.

The Lord's Day celebrates each week this new Creation, and our entrance into it through our Lord's resurrection and our own baptism. Anglicans look forward to his coming in glory, and keep a month (Advent) each year to teach it. The ceremonies of new moons and sabbaths change, but the moral teaching behind them does not change, only the outward form. It is not necessary to start a new denomination in order to teach the Coming in glory, nor yet in order to worship on Saturdays. Anglicans can have services every day and in every service the Coming in glory is mentioned, especially in frequent Communions showing forth His death until His coming again. Not one day only but all seven days belong to God.

* * *

Jesus is the eternal and unchangeable expression of the will of God. He is the Word of God. Consider Him, not as living by the promises of God but as bringing them to us, summing them up, because He is Himself the expression of the divine purpose.

FATHER BENSON

MOTHER LYDIA SELLON

Reproduced from a crayon portrait at Ascot Priory. It represents Miss Sellon as she was in the year 1848. This was shortly before she began the work in Devonport which developed into the Society of Sisters of Mercy and became eventually (in 1856) the present Society of the Most Holy Trinity. It is the only *authentic* likeness of Mother Lydia in existence. The portrait printed on the cover of the pamphlet issued in 1933 at the time of the Centenary of the Oxford Revival is the face of the authentic portrait "dressed up" by an artist in a habit which Mother Lydia never wore!

COMMUNITY CHRONICLE

THE Abbot of Nashdom, O.S.B., was a guest of our Community at Cambridge on his arrival recently to visit St. Gregory's Priory at Three Rivers, Mich. and also before his return to England.

Fr. Clayton sailed for Japan October 23 to assist the Brethren in our work in the Orient.

Our friend and fellow-worker for many years, the Rev. Frank Fitz, passed away October 21. Interment was in the Society's burial ground at Foxboro. Fr. Fitz is best remembered for his devoted work as assistant and later Vicar at St. Augustine and St. Martin's.

Another grievous loss was the death of our friend, Dr. Chandler Post, November 2. The end came suddenly and unexpectedly. He, too, was buried at Foxboro. From early manhood he had served brilliantly as a member of the Harvard faculty. His two major fields were the Classics and Fine Arts. At the time of his death he was a leading authority on Spanish painting. His last published work appeared in the Michaelmas issue of COWLEY.

The annual requiem for those buried in the Foxboro cemetery was held November 13.

* * *

Fr. Williams conducted a School of Prayer at St. Paul's Church, St. Paul, Minn., Oct. 25-27. From Nov. 2 to Nov. 5 he conducted a Diocesan retreat for the clergy of Springfield, Ill. The Rev. Father Superior went on to Catonsville, Md. where he preached a Profession sermon at All Saints Convent. From Nov. 9 to Nov. 14 he conducted a Retreat for the Sisters. Before returning to Cambridge he led a Diocesan Clergy Retreat at the Sycamore Conference Center, Ill., Nov. 16-19.

Fr. Smith visited St. Mary's, Peekskill, Oct. 6 for a Profession. He conducted a Retreat for Lay Readers in the Diocese of Newark, Oct. 17. His regular visitation to St. Mary's was made Oct. 19-23. From Oct. 25 to Nov. 1 he gave a Retreat for the Sisters of St. Anne at Kingston, N. Y. He conducted a School of Prayer held at Grace

Church, Monroe, La., Dec. 6-11. He paid his Advent visitation to the Sisters of St. Mary Dec. 16-19.

Fr. Palmer was occupied with various engagements in Canada, including a Mission at All Saints, Saskatoon. Another Mission he conducted at Athol, Mass., Nov. 15-22.

Fr. Pederson conducted a Mission at St. Giles, Northbrook, Ill., Oct. 8-15. On Nov. 21 he led the devotions at a Quiet Evening held by St. Mary's, Park Ridge, Ill. He conducted a Quiet Evening for the women of Christ Church, Joliet, Ill., Dec. 1.

Fr. Upson conducted a retreat at the De Koven Foundation at Racine, Wisconsin, Oct. 9-16. He visited Cleveland, Ohio, Oct. 10-13 and preached at St. James Cathedral there. Oct. 16-18 he conducted a retreat for women at Grand Rapids, Mich. On Nov. 15 he preached at St. John's Church, Clinton, Iowa and addressed a Youth Rally there on the Religious Life. He preached at St. Bartholomew' Church, Chicago, Nov. 29. and has been supplying at St. Paul's Cathedral, Springfield, Ill., during Nov. and Dec.

Fr. Rowell lectured at an A.C.U. Conference for young people in Rhode Island Oct. 11-12. He addressed the Harvard Canterbury Club on the Spiritual Life Oct. 18. Nov. 15-22 he conducted a Mission at St. Bartholomew's, Tonawanda, N. Y., Dec. 1, he led a Quiet Evening at St. Andrew's, Belmont, Mass. He assisted at Grace Church, Newport News, Va. over Christmas.

* * *

The Central Theological College,
Tokyo, Japan.

Oct. 5th, 1959.

The Rev. Father Editor,
Dear Sir:

On reading the letter from Fr. Sakurai published on page 108 of your Trinity, 1959 number, I feel that his 'story of Japanese Mass Music' needs supplementing, as it refers to only two of the several people who have undertaken to set the Mass in Japanese to plainsong.

If I may first refer to Fr. Rose's work, he actually provided us with two settings, the Royal Mass and Missa de Angelis, when he was

here some years ago, and both of these were used regularly here until a few months ago. That we are now using another setting by Mr. Saruta does not by any means necessarily mean that we shall not use Fr. Rose's settings again. Certainly in the talks which he gave here and to various meetings of clergy, he did a great deal to stimulate interest in the singing of Plainsong in the Sei Ko Kai, and would have done far more if more opportunities had been provided for him.

But Fr. Rose and Fr. Murata are not the only people whose Masses are being used at present. The Sisters of Epiphany and Nazareth use a number of different ones, written by one of their members in England. Here at the Theological College we are very fortunate to have Mr. Saruta, of the Music School of St. Paul's University, who teaches here once a week, and whose Missa Marialis is that now being used. Mr. Saruta spent two years in England at the Royal School of Church Music, and is probably the most qualfiied person in Japan to do this work. We also have a young priest, Fr. Sawa, who is at the Royal School of Church Music at present. When he returns after two years' study there he will also no doubt be assisting in this work.

As Fr. Sakurai says, it is no easy task to set Japanese words to Japanese Mass music. It requires a thorough musical training and also, not only a thorough knowledge of the Japanese language, but also a feeling for its rhythms and cadences. We are still in a period of experiment, and it may well be that eventually all that has been done up to now will be abandoned in favour of more satisfactory versions. The main thing is that trained people should be experimenting, and that is certainly happening at the present time.

Yours faithfully,

R. N. Whybray

BOOK REVIEWS

VIEWPOINTS. Some Aspects of Anglican Thinking. Greenwich, Conn., the Seabury Press. Cloth, 267 pp., $5.00.

DO NOT let the infelicity of the title discourage you. Careful reading and re-reading of all nineteen articles are required of everyone making any serious pretension of interest in the future of the Church. Within the covers of this book you will find what the best of the younger scholars in our ranks have to say about the vital aspects of the Faith. The selection of the contributors was made by John B. Coburn and W. Norman Pittenger. Don't run for the nearest exit on that account.

You will find buttressing arguments for almost every shade of opinion on matters liturgical, devotional, historical, and theological that usually crop up when serious-minded Churchmen get together.

The exhilarating feature of the book is found in the sub-title. Yes, Anglicans really are "thinking" these days.

S. T.

* * *

IS DEATH THE END? The Christian Answer. Carroll E. Simcox. Greenwich, Conn., the Seabury Press. Cloth, 96 pp. 1959. $2.25.

THIS is definitely not a book for the recondite theologian or the party floor leader for any of the warring jarring sects at General Convention. It is a book that will bring comfort and consolation to worried souls wrestling with the perennial question: "If a man die, shall he live again?"

Dr. Simcox makes no claim of shedding new light on the problem of ultimate human destiny. He does aspire to make intellectually tenable the blessed hope of life beyond the grave for professing Christians. His is a rather sentimental and sweetness-and-light ap-

proach. When is someone going to come through with a tough, hard-bitten reminder that Divine Judgment is an inescapable corollary of faith in an after-life. The resurrection of the body is another item too long neglected.

S. T.

* * *

THE HOLY RULE. Notes on St. Benedict's Legislation for Monks. Dom Hubert van Zeller, O.S.B. Sheed & Ward. Pp. 470. $7.50.

IT is hoped that the title of this book will not discourage the general reader from picking it up, for if he does, it will entrance him immediately. Anyone who has read the sixth century Rule of St. Benedict (and it can be read in its entirety in less than one hour) will have known something of the warmth and wisdom of the great Father of western monasticism. This is reflected faithfully in the present set of notes, not a commentary, according to its author, but personal notes which perhaps were intended for his own use in retreats or in teaching the young monks of his community. A most useful bibliography is appended and the index is thorough. The Van Zeller humour, sharpness of phrase and balanced sentence are all here as we should expect, but nicely applied to the task of revealing St. Benedict's true spirit by which he wanted his monks trained.

Religious of our Communion as well as of Rome, Benedictine or not, will find much here of thoroughly practical use. The Superior or Novice Master will refer to these pages often, for St. Benedict's Rule has universal appeal. What better advice can be offered to the Guestmaster than the exposition which Dom Hubert gives us on pages 336 and 337? The non-Benedictine may often be mystified by St. Benedict's insistence on certain points of observance. His monks were to abstain from all meat unless their health demanded such food; yet most Benedictines today have frankly adjusted the Rule to more modern ideas or other climates. "There are passages in the Rule which cause us to admit our poor service, to acknowledge

that we no longer even attempt this or that point of observance, perhaps to ask pardon and a blessing, to blush and pass on." Then there may be wine on our tables (which St. Benedict allows) and cigarettes and newspapers in our Common Rooms. What would the Holy Father say of these things? Van Zeller is quite fair here, refusing to read into the Holy Rule what is obviously not there, but not failing to see legitimate developments made in the spirit of the Rule.

But the inner observance is of course the vital part, hence laymen and secular priests will also need this book. The Rule of St. Benedict is one of the Church's greatest treasures; it shows, as do these notes, how perfectly *Christian* is the monk's life. And this means that St. Benedict's teaching is needed today as much as in his time, in the parish and the world as well as in the cloister. A Lenten series on the degrees of humility or the instruments of good works would be more valuable than much that we hear today. Poverty, for example, and affluence, present one of our greatest problems now. The monk is bidden by St. Benedict to desire the meanest and worst of everything for the sake of God, to lead him to God. Van Zeller points out, "But there can be a snare even in this. I can come to develop a taste for the lowest place as such, for the meanest and the poorest articles because they are mean and poor. By the inverted snobbery to which the most devout are liable, I can wallow in the luxury of poverty: I can become an aristocrat in neediness. It is thus that the degrees of humility are turned the wrong way, becoming steps of pride." Here is the basic principle laid down by the holy Father say of these things? Van Zeller is quite fair here, his devoted sons. The application to our several vocations is obvious.

One of the purposes of St. Benedict is the tempering of the individual soul to make it fit for God. The Rule itself as also Van Zeller's exposition of it has that objective, non-specializing, healthful element about it, which almost puts to shame the partial glimpses of spirituality to which we are continually exposed.

ANTHONY DAMRON, O.S.B.

Book Reviews

MANY MANSIONS: DEVOTIONAL VERSE. Collected and edited by Br. Paul, O.I.W. Cambridge, 1959. 38 pp. $1.00.

IT is, in itself, a witness to the Incarnation that the intimate exchanges between the soul and God must often express themselves in forms of art such as poetry. The matter of art, being stubborn, must be tamed, and intensity of devotion does not guarantee poetic quality.

Perhaps, metaphorically speaking, the difference between "devotional" and "religious" poetry is that devotional poetry takes a previously domesticated medium and arranges it in a form *usable* for devotion (e.g., the hymn). Religious poetry is more of a creation, not *ex nihilo,* but of bringing order out of the chaos of art's raw material: the dynamic, unfinished and mysterious nature of created life. The outcome of the former is more certain, more skillful, more widely "usable"; but of the latter it is uncertain, a tenuous union of spirit and matter, a risk taken by the poet (because, in the poem, the world which is the stuff of poetry may cast a shadow over God). This does not mean the religious poem is absolutely superior to the devotional; neither can have absolute value, but in a way the evaluation of each is a different thing because devotional poetry asks to be valued for its use as a way to God, and religious poetry asks to be valued as a thing in itself. The tension between the artistically usable and the artistically beautiful is not resolved, nor should this fact be cast aside with a choice of one or the other. We know that "vulgar" church art may raise minds to God that the artistically susperb may not. Fr. Raynes, C.R. has helpful views on all this (in *Thoughts of a Religious*).

Brother Paul's anthology has great variety. Some of the poems may become favorite vehicles for one's own approach to God; others may not be such ready mediators. The loveliest things are the *haiku* (of "dark subtlety" and "reasoned austerity", as Zen says), which, with the poem "Chicago", repeat D. H. Lawrence's cry for the reunion of man with the natural. It is good to know the proceeds of this will go to the S. S. J. E. in Japan.

E. G. H.

Cowley

BOOKS RECEIVED

From Sheed and Ward, New York: "200 Gospel Questions and Inquiries" by Bernard Basset, S.J. $2.50; "It is Paul who Writes" by Knox and Cox, $4.50.

From American Church Publications, New York: "The Origin and Meaning of the name 'Protestant Episcopal'" by Robert W. Shoemaker, $3.95.

From the Seabury Press, Greenwich, Conn., "Faith, Freedom, and Selfhood", by Charles R. Stinnette, Jr., $4.75.

* * *

The love of Jesus gives strength to the heart, sanctity to the life, restraint to the positions, shelter in tribulation, confidence in action, joy in exhaustion.

FATHER BENSON

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

CUM · EIS · ET · IPSI · POPULUS · EIUS

COWLEY

ECCE · TABERNACULUM · DEI · CUM · HOMINIBUS · ET · HABITABIT

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · EORUM · DEUS · Apoc. XXI · iii

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXXI EPIPHANY 1960 NO. 1